WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

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The following interesting Narrative has been forwarded to the publishers of the Recorder, for insertion by order of the Presbytery of Ogdensburgh. Occasional articles of this nature will doubtless have a tendency to do good.

A Narrative

Of the state of Religion, within the bounds of the Presbytery of Ogdensburgh, for the year ending January 3, 1826.

The present is a period, in which the Prince of Peace is evidently reducing to obedience his revolted subjects in our sinful world. The promise that he would send the Holy Spirit to reprove the world of sin, of righteousness and judgment, is fulfilling in all its extent. His eye falls with compassion on the millions of impenitent sinners, who from all the regions of this guilty earth, are hurrying through the days of probation and going down to eternal death. The divine Spirit, is entering the extended ranks of the impenitent, giving efficacy to the appointed means of grace, and sealing many never dying souls unto the day of redemption. With indescribable emotions of pleasure and gratitude, the Presbytery contemplate the thousands of converted sinners, who are returning from our country, and from other countries, and coming to join the church of the living God.

Transported with the general prosperity of the Redeemer's kingdom, the Presbytery turn to survey the little territory that lies within their narrow bounds. While on the march to make this survey, they sometimes pause in towns, which present little else than one wide, profound, and dark moral waste. There the public worship of God is either wholly neglected or nearly deserted. There is manifested a torpid insensibility to moral obligation, an open contempt for vital religion, with an alarming prevalence of the ruinous and disgraceful vices of profanity, sabbath breaking and intemperance; there, too, low and ignorant infidelity, under the name of universalism, generally prevails, as though it were the established creed. There the humble christian, while looking on his fellow beings, who are dead in trespasses and sins, feels somethiag of the sensations which Ezekiel experienced, when viewing the valley of dry bones. Nearly every hope and prospect of their repentance appears to be past and gone.

While making the tour of St. Lawrence county, for the purpose of learning the religious state of its inhabitants, many neighbourhoods are found, embracing an extent of country, of four, five or six miles square, and comprehending from twenty to sixty, or eighty families, who live from year to year, without enjoying the privilege of any stated religious meeting. Notwithstanding the County Bible Society have distributed near six hundred Bibles among the destitute, still there are more than seven hundred families in the county without a Bible in their houses.

The Presbytery feel much pained, and deeply alarmed, for the people in those places, where iniquity so abounds, and where the means of grace are either not used, or else are treated with neglect. The situation of such. calls loudly on all christians for their prayers, and sympathies, and exertions, and especially on christians within our bounds.

After surveying these painful scenes we turn to some instances in the state of religion within our bounds, which demand our unfeigned thankfulness to the God of salvation, while they serve to encourage the heart and strengthen the hands of every christian who is labouring to forward the work of redeeming grace.

The St. Lawrence County Bible Society is accomplishing its benevolent plans and extending its operations with that enterprise and perseverance, which deservedly entitle it to a respectable rank among similar societies in our country. At its last annual meeting, this society passed the commendable resolution to supply every destitute family in the county, with a Bible during the present year.

The St. Lawrence Missionary Society is forming plans, and endeavouring to carry them into operation; so as to supply many of the destitute among us, with the preaching of the gospel.

The Education Society of our county, though struggling with difficulties, is exerting its energies to do something in that important cause.

In nearly all our churches, there is evidently an increase of harmony and brotherly love. Christians are becoming more evangelical, and more active in the service of their Lord and Master. The distinguishing doctrines of grace are becoming better understood, and more respected and loved. The cause of religion is obtaining the respect and esteem of our community in general.

In several of our towns there has been an especial revival. In the town of Pottsdam a work of grace began in St. Lawrence Academy and spread into the town. As the fruits of this work, about sixty subjects have united with the Presbyterian church, in that place.

In the town of Dekalb, the divine Spirit has been carrying on a revival of the work of the Lord. There, about fifty have hopefully passed from death to life.

The town of Gouverneur has been favored with a very extensive revival. It is supposed that between two and three hundred have there experienced a saving change of heart.

In one district of the town of Canton, a revival has commenced, and twelve or fifteen are rejoicing in hope, while others are subjects of deep and pungent conviction.

In a district comprising a part of the towns of Pierpont and Parishville, a revival has commenced and is spreading.

In several other towns there are favourable intimations of a revival.

To conclude, the Presbytery would most earnestly beseech all the churches under their care to pray that God would carry on his work where it is begun, and begin it where he has not; would call on them to pray in faith and hope; for sure it is, the present appearances are clear indications that God is not unmindful of this part of his Zion.

Eighth Report

OF THE DIRECTORS OF THE WESTERN EDUCATION SOCIETY.

(*Concluded.*)

Can there be a doubt, then, that the efforts for the education of young men for the ministry need to be continued, and even greatly increased? Shall our efforts be relaxed, while the wants of the churches are becoming more and more pressing? Shall the population of our country continue to multuply, till our vast territory is with the hundreds of millions it is capable of supporting, and that immense multitude of rational and immortal beings, bone of our bone and flesh of our flesh, be suffered to grow up in ignorance of God and the gospel of his grace? Who can look forward, and not tremble for the fate of our beloved country, when this nation shall become the most numerous and mighty upon the globe, and be sunk in all the vice and wickedness which prevail where the gospel is unknown or despised.

But if our churches will not feel for the necessities of others in distant places and in succeeding ages, will they not feel for themselves? Their present pastors cannot continue by reason of death. The time is coming when they will need others to supply their places. And where shall they be found, if they are not raised up from among ourselves? Those raised up by other institutions are needed elsewhere. & if a supply could be obtained from abroad would they be so likely to understand our interests, to enter into our feelings, and to be suited to our circumstances as those raised up in the midst of us? Does not the destitute population of our own district, need at this moment a much greater number of labourers than all that have been educated by this Society; and must not the efforts of this Society be greatly increased before it can be expected to meet the demands which will continue to be made upon it from the same region.

Does any one doubt whether the funds of this society are faithfully and economically applied in the promotion of its object? He is invited to examine the annual reports of receipts and expenditures, and to judge for himself. The expenses of the institution,other than for the board of beneficiaries have for a short time past necessarily been considerable. The lands and buildings requisite for a permanent establishment have been an expense which will not need to be repeated unless an enlargement of them should hereafter be found necessary. The compensation of the steward and of the general agent for their services have been less than would be requisite to secure the same services for any ordinary object. The arrangements now making are expected to reduce this compensation still further, by reducing the amount of services necessary to be performed. The directors and prudential committee receive no compensation for their services, though much time is necessarily occupied in them: the present arrangements for the board of beneficiaries must be considered highly favourable to the Society. Forty bushels of wheat will support one beneficiary during the year; as will 900 weight of pork, or thirteen and one-third hundred weight of beef, or a similar amount of other articles. And when arrangements shall be so made thro' the various town agents, as to furnish a regular and sufficient supply of these and other articles without the personal exertions of a general agent, the services of such an agent may be in a great measure, dispensed with and his salary saved. And if any individual or number of individuals should wish to select a beneficiary of their own, and furnish the above amount for his support, they may do so and have all the advantages of the Society's establishment for that purpose, without any other expense to themselves provided only that their beneficiary possess the qualifications which the constitution of this society requires. And the offer is made by the directors, to any other Societies of a similar nature, and to the various ecclesiastical bodies who wish to educate young men for the ministry to give to them all the privileges of our boarding establishment, on the same terms. And if the people in any town, or in any congregation, shall agree to furnish the necessary amount to support one young man or more, they may select their own beneficiary and enjoy the same priviledge. And the directors wish it distinctly understood, that the privileges of this establishment, are not confined to the Presbyterian and Congregational denominations only. They have assisted beneficiaries from four different denominations, and have never rejected an application from a member of any church of a different order. The sole object of the Society is to assist young men in obtaining a classical education; and it leaves them entirely at liberty to pursue their theological studies wherever they please, without attempting to direct where it shall be, and expecting that the members of each denomination will make their own selection.

The directors are happy to state, that the young men under their care, have during the year past, made satisfactory progress in their studies, and have been unexceptionable in their deportment; and several of them have been actively and usefully employed in the promotion of Sabbath schools in some of the neighbouring towns.

Among the patrons of this Society to whom, under God, it is indebted for all the good it has done, and to whom it looks for the means of continuing its operations, it would perhaps be invidious to particularize. Yet the directors feel bound to express their particular obligations to those benevolent females, who have, during the past year, by their donations, rendered such essential aid to the funds of the Society.

On the whole, the directors think that the Society is now placed on such a foundation, as to afford every reasonable prospect of its permanence; and that when the remaining debts of the Society, contracted in the establishment of its boarding house shall be liquidated, the charities of the Christian public will enable the Society to enlarge the number of its beneficiaries, and do much more than it has done towards the great object of extending the knowledge of the gospel into our own and other lands. The increasing interest in the prosperity of this Society, which has been manifested by the increasing number of its patrons and the increasing confidence in the practicability of its plans of operation, which has been manifested by the liberal donations of those who are best acquainted with the management of its concerns, lead us to look forward with strong hopes, that succeeding years will witness its increasing prosperity and happiness.

Let the friends of this Society, then, thank God, and take conrage, and be more than ever engaged in the great work of doing good. Let us be admonished that the time is short. No less than seven of those who have been vice presidents of this Society have been called away by death since its organization; and during the last two in this immediate vicinity, who had been particularly active in promoting its interests.* Let us work then while the day lasts, and while we are careful to make the glory of God our ultimate object in all that we do & to direct all our measures according to his requirement, let us look to him for his blessing, and pray for the aids of his Holy Spirit that we may never grow weary in well doing.

*John Lincklain, Esq. Rev Elnathan Walker, Gideon Granger, Esq. Morris S. Miller, Esq. Robert Harper, Esq. Arthur Breese, Esq. and Erastus Clark, Esq.

From the New Hampshire Repository.

TO CHRISTIANS WHO MEET FOR PRAYER.

Christian Friends:—You are in the habit of meeting from time to time, in small bands, to pray for revivals of religion.—These meetings are doubtless very important, if attended in the exercise of a right spirit. But what can we expect from them, if they are attended in a lukewarm formal manner.

Permit me to suggest a few things which should be deeply impressed on your minds when you meet for prayer.

1. You should sensibly feel your entire insufficiency to pray, or do any thing in a right manner, without divine assistance; and it should be your earnest desire that the Holy Spirit would help your infirmities and make intercession for you. Jesus said to his disciples, without me ye can do nothing. The Apostle tells Christians, that they are not sufficient of themselves, even to think a good thought; all their sufficiency is of God. It is a great evil that Christians do not more sensibly, and more constantly feel the need of the Holy Spirit to enlighten their minds, and to assist them in prayer and all religious duties. If they maintained that sense of dependance which they ought, they would continually wait upon the Lord: then he would according to his promise, renew sheir strength—he would continually strengthen them with his might in the inward man by his spirit; and their prayers would be the effectual fervent prayers of the righteous, which avail much. My beloved brethren, you can never too deeply put your dependence on the Holy Spirit. If he withdraws from you, and does not help your infirmities, your prayers will be offered in such a manner as to avail but very little.

2. Your minds should be deeply impressed and affected with a sense of the deplorable condition of the unconverted.—You should realize that they are altogether corrupt and polluted; that they are enemies of God, and have hearts fully set in them to do evil. You should view them as already and justly condemned; and standing in slippery places, every moment liable to slide beyond the reach of mercy. You should lay it seriously to heart, that unless they are converted soon, they will be driven away in their wickedness; and be turned into hell; and at the end of the world, will come forth to the resurrection of damnation; and hear, from their Judge, the heart rending sentence,—depart from me ye cursed into everlasting fire, prepared for the devil and his angels. Let these things be deeply impressed on your minds, and you cannot pray for sinners in a cold, indifferent manner.

3. You should realize that God, and he alone, can renew and sanctify sinners, and prepare them for his everlasting kingdom. To qualify them for this kingdom they must experience an entire renovation. This renovation is effected only by divine power and grace. Sinners must be saved according to the mercy of God, by the washing of regeneration and renewing of the Holy Ghost, or they will sink down to regions of endless wo and despair. The best means ever used to convert sinners, always fail of producing any saving effect unless accompanied by special operations of the Holy Spirit. When invited to come to the gospel feast, all with one consent make excuse and refuse to come. But the Holy Spirit can with infinite ease, work a saving change in sinners whenever he pleases. He can illuminate the darkest mind. He can shine into the most benighted soul, to give the light of the knowledge of the glory of God in the face of Jesus Christ. He can soften the hardest heart and bow the most stubborn will. He can shed abroad the love of God in those hearts which are now fully set to evil. He can create in Jesus Christ unto good works, the most abandoned sinners. He can make those very active in the service of Christ, who are now all activity in the service of satan. However stupid and hardened people may now be, and however discouraging things may look in any place, God can soon effect a most glorious change.

4. You should realize that fervent prayer is an important means which God has appointed for bringing down spiritual blessings. The Scriptures are very full of this subject. How much is said to encourage fervent persevering prayer. Every thing is said which we would desire to encourage prayer for the Holy Spirit. Several parables are spoken to encourage Christians to pray always, and not to faint. Many instances are recorded in Scripture of very striking answers to prayer. And very precious promises are made to the fervent prayers of the righteous. God represents himself as waiting to hear the fervent supplications of his people, that he may pour down blessings in answer to these supplications.

The design of the above remarks, dear brethren, is not to give you information, but to stir up your pure minds by way of remembrance.

SUNDAY SCHOOL ANECDOTES.

The Albany Sunday School Union, has now under its care 12 schools—containing 162 teachers and 1,094 scholars. Verses recited the past year, 164,774. The following anecdotes are related in the report.

Rec. & Tel.

"Since our last report, it has pleased Providence to remove from us, one of our teachers by death. She fell indeed in the spring of life, but we trust she was ripe for heaven. Her life was short, but she lived long enough to give her heart to God, and cheerfully consecrate her time and her talents to his service. While we mourn over the early departure of one who bid fair to be a benefit to the world, and promised much to the cause of Sunday schools, in which she was engaged, we are comforted with the hope that though she has left the service of God on earth, she has entered on his worship in heaven. While she was employed in teaching, she became savingly acquainted with the Lord Jesus Christ; and ever after, she lived a life of humble prayer, and patient labour in his cause. Her death was triumphant and glorious. When the objects of this world receded from her view, her hopes were brightened and her hold on heaven strengthened.—Her attachments to Sunday schools continced to increase to the last. When she stood on the verge of eternity, and from thence, perhaps, perceived some glimpse of the glory within, she then saw more fully the value of the immortal soul, and used her expiring breath to exhort Sunday school teachers to be faithful to the souls committed to their care."

"A little girl of the name of Jane W—— was admitted into our school at its first commencement; in process of time she brought her two brothers along with her; she was taught by her teacher, that when she arose in the morning, she should praise God for keeping her through the night, as well as implore his protection for the ensuing day; and to commit herself to his keeping through the silent watches of the night. It appears that she continued to follow the directions of her teacher, till, strange as it may appear, she was prevented by her father, who upon observing her and her brothers kneel down at their bedside to commit themselves to the care of their heavenly Father, peremptorily forbade them to do so any more. The child arose and wept: and from that time, was under the disagreeable necessity of discontinuing her religious exercises until her privileges were restored to her by the interfering hand of Providence, owing to the following circumstance. Her father became suddenly indisposed, and convinced, that he was without God and without hope in the world, in the agony of his mind he called upon his children to pray for him. Little Jane came weeping to his bedside, and said, "father, when I wished to pray you would not permit me, but I will pray for you as well as I can." She accordingly knelt down, and prayed for her father.

"Another school has been deprived of one of its scholars, a boy not six years old. The last Sabbath he attended school, he received a tract, which he took home to his mother, and told her it was this tract which taught him that he was a sinner and the way to heaven. On Tuesday following he was taken sick, and on Saturday of the same week he died. From the time he was first taken sick, he seemed to be sensible that he should not live. To one who came to see him, he said, "don't go away so soon, for it is but a little time that I can see you." He also said, that he rejoiced he had been to a Sunday school, for it had been good for him. He often repeated hymns and the Lord's prayer, which he had learnt at the school. At one time, he called one of his schoolfellows and told him he must be a good boy, and tell no lies, for if he did, he would not go to heaven. He said he was willing and ready to die, for he longed to be with his Saviour. His mother asked him, if he was not afraid to die and be laid in the cold ground? He answered, O no, for then I shall be with my Jesus, my dear Saviour, and so he died. Such a death, and such language from a child not six years old, is sufficient encouragement to engage the heart of every follower of Jesus Christ in this good work and labout of love, and to cause us to persevere in well doing."

ANECDOTE.

Another Master to serve.—On the western coast of Great Britain, there is now living a man-of-war's man, who on the mighty deep served his king and country many years. He was a most notorious character for drunkenness, swearing, fighting and Sabbath-breaking. Peace taking place, William returned to his native shores, where his peaceful neighbours soon discovered that a monster in human shape had arrived amongst them. But God said unto him "hitherto shalt thou go, and no further," The monster became a man; the man became a Christian; and the Christian became eminent through the preaching of "Christ and him crucified." He is now a day labourer with a gentleman who keeps a pleasure boat for his own amusement. One Sabbath some wreck was discovered floating not far from shore, and William was dispatched from his cottage to bring the wreck to land; but the old man-of-war's man refused to go; he had broken too many Sabbaths, and he had resolved to break no more. "No," said he to the messenger, "I cannot, I dare not go. Tell my master I am his willing and ready servant every day except the sabbath. To-day, I have another Master to serve, and Him only will I serve on the Sabbath." The messenger returned with the old sailor's reply. The master was conscience-struck that William had acted properly, and was so convinced of the excellent motives that had made him disobey his commands, that he never said a word to him on the subject. In addition to this it may be pleasing to hear what forms a part of William's employ on the Sabbath. At 2 o'clock in the afternoon he may now be seen at a Sunday school, teaching the children of the neighbourhood to read and understand the miracles of God, whom alone he owns as his master on the Sabbath.

[*Mar. Mag.*

SINGAPORE INSTITUTION.

The reputation of the Singapore Institution and its learned and zealous supporter, Dr. Morrisson, says a Singapore paper, has brought to this place a student all the way from the United States, of America, a young man by the name of Hunter, of a highly respectable and opulent family, of New York. The object of Mr. Hunter's parents, as we understand, is to obtain for him a thorough knowledge of the Chinese language, as subservient to his future mercaetile pursuits. We wish every success to this very liberal and enterprising scheme which becomes the enlightened spirit of the American people, and the magnitude of their commercial relations with the Chinese Empire.—*Col. Star.*

Prayer for the success of the Christian Ministry.

Your prayers for the success of the christian ministry must be attended with christian holiness and virtue, in your tempers and lives. What a shocking absurdity is it for any to pray for the divine assistance, and success of the gospel ministry, while they neither heartily believe the doctrines, nor obey the precepts of that very religion which their prayers seem to befriend! what egregious trifling, what solemn mockery, what odious hypocrisy is this!—*Dr. Tappan.*

Religious Intelligence.

LETTERS FROM JERUSALEM.

Letter of the Rev. Jonas King, missionary at Palestine, to his friend in this country, dated Mount Calvary, April 11, 1825.

"In all probability, before my letters reach America, I shall set my face toward that happy country. I expect, by the leave of Providence, to take my last look of Zion, Calvary, and the Mount of Olives, in about a fortnight from this time. But tho' I may no more behold the place where our Lord was crucified, I trust I shall not lose sight of his death and sufferings. Though my feet may no more pass over the brook of Kedron to the sorrowful garden, or ascend the Mount of Olives, and though it may no more be said to me, "come and see the place where the Lord lay," still I hope to remember, that He bore the burden of my guilt, that He has risen again for our justification, has ascended to glory, and ever lives to make intercession for his people. Christ is every where present, and he goes before his disciples, whether they be in Judea or Galilee, whether in Asia or America. Wherever we may be, if we are Christ's, he makes his abode with us, dwells in us, and is formed in us the hope of glory.

"I may not see again Mount Zion on earth, or taste the waters of Siloa, which flow beneath; but I hope to stand on Mount Zion above, and taste that life-giving fountain which flows from the throne of God and the Lamb.

"This spot is, and ever will be, to me, interesting: nor shall I forget Jerusalem, till my right hand forget her cunning. It is endeared to me by the association of a thousand sacred scenes, that are past, and here I am to leave some of my friends and companions in Christ. For their sakes, I will now say, "Peace be within thee."

"O Jerusalem! Jerusalem! when shall the glory, which is departed, return, and peace find within thee a dwelling?

"When shall the "waste places of Jerusalem break forth into joy, and the Lord make bare his holy arm in the eyes of all the nations?" O pray for the peace of Jerusalem. They shall prosper that love thee. "For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest, until the righteousness thereof go forth as brightness; and the salvation thereof as a lamp that burneth."

"May this be the language of every christian, till Israel shall be gathered, the fulness of the Gentiles come in, and the earth be filled with the knowledge of the glory of the Lord, as the waters cover the seas."

The following letter from the Rev. Jonas King to the senior editor of the N. York Observer, describes the Holy city under a visit from the Pasha of Damascus.

"*Jerusalem, April* 16, 1825.

"Dear Friend,—Yesterday the Pasha of Damascus moved off with his troops, and no eye was wet, except with joy, at his departure. This modern Benhadad came up hither about fifteen days ago, with a company of three thousand men to collect his annual tribute due to him from this part of his Pashalic. Terror marched before him and destruction came in the rear. At their approach the inhabitants of Bethlehem and Euphratah fled to Hebron, except a few, whose trembling limbs could not well sustain them in flight.

"The Pasha with his soldiers, pitched his tent without the western gate of the beloved city, and sent his servants, saying, "Deliver me thy silver and thy gold." All was consternation. Houses were broken open—Christians, Jews, and Mussulmans, were dragged to his camp, put in chains, and many of them cruelly beaten with rods on the soles of their feet. One Greek, whom I knew, the Superior of the Convent of the Prophet Elias, after receiving five hundred blows, was left on the cold ground, without shelter, three days and three nights, with no sustenance given him but water. The sinews of one of his feet are all laid bare to view, as if it had been dissected. Soldiers were stationed in the principal convents, armed men were patrolling the streets, women were insulted, all hearts palpitated with fear, on all countenances sat paleness.

"For two or three days, it might be said that Jerusalem was literally in tears. 'Her priests sighed, her virgins were afflicted, and she was in bitterness.'

"The little company of English and American missionaries were almost the only ones out of fear. And, indeed, one night, we ourselves did not feel quite sure that we were safe. We felt that 'our help was alone in the name of the Lord, who made heaven and earth,' and that 'if it had not been the Lord who was on our side, when men rose up against us;' they had long ago swallowed us up quick, when their wrath is kindled against us.

"'Blessed be the Lord who hath not given us a prey to their teeth.'

We have been taught by many a lesson, that it is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in Princes.'

"The Pasha after having 'gathered the riches of the people, as one gathereth eggs, that are left, no one being able to move the wing, to open the mouth or to peep,' set off for Damascus, leaving this whole region in a state of confusion and danger. The Arabs in the country round about Jerusalem, vexed at what the Pasha has done, will now be like bears robbed of their whelps."

A HINDOO CONVERT.

A recent arrival from Madras, brought accounts of a man who had been baptized a short time before, by a missionary of the Church Missionary Society. When his determination to be baptized became known to his relations, several who lived with him, forsook him, others threatened him, and the wife of his bosom refused to return to his house. After some struggle between natural affection and a consciousness of duty, and having received much appropriate advice from his teacher, he went to him, quite composed, and with joy beaming in his countenance; saying, "The Lord has given me grace. I cannot transgress against those words which you mentioned. I must love Christ more than my wife and friends. I will commend all things to God; and trust him. He will take care of me. I sincerely wish in the name of the Lord, to be baptized to-morrow." He was baptized accordingly, in the presence of many heathen besides the usual native congregation. "The same evening," says the missionary, "Cornelius, the name he had received at his baptism, was summoned before the head man of his caste. This man had formerly been very kind to him. When he went with the catechist, he was asked why he had acted so foolishly as to embrace the christian religion, he replied; I have not acted foolishly, for I believe that I cannot be saved from eternal damnation without the Redeemer, Jesus Christ. He, the headman, answered, that is your misled mind, which makes you think thus. By what can you know that it is the word of the true God? His reply was, 'permit me to say, honey is sweet, but its sweetness is known by him only who has tasted it; knowing no taste, nor what sweetness is, a man cannot conceive by any description the sweetness of honey. Read but our True Vendam, and if you seek earnestly, the salvation of your soul, you will then know that it is the word of the True God"

[*Hough's Reply.*

The following letter, addressed to the Ladies' Association of Troy. by a heathen youth, who is supported by them, will be acceptable to all who cherish the memory of the late Rev. Dr. Coe. It is extracted from the Troy Review.

Mahim, July 1, 1825.

Respected Friends—I am happy to write you a few lines, to thank you for supporting me.—Mr. and Mrs. Graves have told me about Mr. Coe, under whose name I am supported; may I become good and useful, like him. I am learning Greek, and another boy with me, named Marobah Virayshous. I can read some *English*, *Portuguese*, and Mahratta. I know I am a wicked boy: I wish to be good, but Satan keeps back my mind to commit sin. May the Lord keep me, and give me a new heart. I wish to see you all very much. We are all happy here in Mahim. Mr. and Mrs. Graves are very kind to me; they give me whatever I want.—May the Lord have mercy upon us all—we are under his care. The cholera morbus is raging here, and many people are dying every day: O may we all be prepared to go, when we are called for.

We send our best respects to you all.—I am yours very respectfully,

ANGELO FRANCISCO, named
JONAS COE.

LETTER FROM A SANDWICH ISLANDER.

Extract of a letter from a native of the Sandwich Islands, now at the Cornwall Foreign Mission School.

I regret greatly, because I do not make a rapid progress in the acquisition of useful knowledge. I fear that your ultimate object towards me for usefulness among my people, will be greatly disappointed; for I do not know what is before me. I may be called out from time into eternity. Yet now, and then, Jesus, the great deliverer, shall be my charming theme. My greatest object is, to tell a fallen world what a precious and glorious and almighty Saviour I have found—to impart to them the blessings of Christianity—to tell them that except they repent of their sins, they all will finally perish, like those who perished by the downfall of the temple of Siloam—to exhort them to praise the name of the Most High, and to give thanks unto *Him* for *he* is worthy. How great and infinite are the blessings of Omnipotence, manifested towards me and my country! What a marvellous thing it is before our eyes! We have received many tokens from his merciful loving kindness. It is beyond all our comprehension, that such unmerited favours should be bestowed on us.

SCOTTISH LADIES SOCIETY FOR PROMOTING EDUCATION IN GREECE.

A very interesting Society has recently been formed by the ladies of the Scottish capital, for the purpose of promoting the intellectual and moral regeneration of Greece. No report has yet been published of the proceedings, excepting the account of the public meeting, called for the purpose of constituting the Society; which was numerously and respectably attended, and at which the Rev. Dr. M'Crie, the elegant biographer of Knox and Mellville, and a gentleman well known for his enthusiastic attachment to the cause of Greece, delivered a most eloquent and animating speech, which was received with great applause. The Rev. Henry Grey, one of the ministers of Edinburgh, and Mr. Moncrieff, a gentleman highly distinguished at the Scottish bar, also advocated the cause of the new Society in a very impressive manner. The Society is conducted by a Committee of twelve Lady Directresses resident in Edinburgh, and Auxiliary Societies are expected to be formed in the principal towns throughout Scotland.

EDUCATION IN THE NORTH OF SCOTLAND.

A report by a committee of the General Assembly of the church of Scotland, on the state of education throughout Scotland, particularly the highlands and islands, has just been published, from which we learn, that in six northerly Synods of that kingkom, there are, at the lowest computation, 10,500 children beneath fifteen years of age, without the means of education, and that there is the most urgent need for 250 additional schools. Several parishes are described as not having sufficient schools to accommodate one tenth of their population, and of one in particular it is stated, that it consists of 1000 square miles, and has a population of 4747 souls, and, that of these only 995 have learned to read at all. Such statements may well astonish those who have been accustomed to hear of Scottish morality and intelligence.

SCOTTISH MISSIONARY BISHOP.

During a residence of five years in France the attention of Dr. Luscombe (Chaplain to his Royal Highnes the Duke of Cambridge) was directed to the state of religion among his countrymen settled in that country, the number of whom actually resident is calculated at no less than 50,000: and he observed with regret the great inconvenience and danger to which this large body of British subjects were exposed, from the absence both of teachers episcopally licensed and visited, and of the regular administration of the holy sacrament.

He was advised to lay the case before the bishops of Scotland, and to seek that assistance from them which circumstances rendered it improbable he could obtain in England. After a long correspondence, they determined to consecrate him as their missionary bishop to his British fellow subjects abroad. He was acordingly consecrated at Stirling, last March for the purpose of representing the Scotch Episcopal Church on the continent of Europe He is stated to have met with a cordial co-operation among all ranks of British residents at Paris. On the 23d of June he confirmed 120 young persons in the French capital; eight clergymen attended on the occasion, and the sermon was preached by the chaplain to the embassy.

CAREY STATION.

Extract of a letter from Rev. Isaac M'Coy to a gentleman in Philadelphia dated

Carey, 100 miles N. W. of Fort Wayne, Ind. Nov. 18, 1825.

On my return to the eastward I found my dear fellow labourers struggling with many toils and difficulties, from which I could have wished my poor labours could have more effectually relieved them. In our missions to these people, it is indispensable that we teach them to work, as well as to read and pray. This circumstance brings on us numerous perplexing cares and toilsome labours. While wading thro' these noisy and chilling waters, in the summer of 1824, we often felt an unusual solicitude for the spiritual salvation of the poor people of our charge, and many a time the wilderness around our dwelling witnessed a solitary missionary on his knees, actually weeping over the miseries and depravity of his rude neighbours, and pleading with God to be merciful. The Lord at length appeared for salvation, and our place become 'sweet and awful.' The religious excitement of which you have no doubt heard, seemed to affect almost every one around us, (but, alas! not eavingly) and many rejoiced in the exercise, as we believe of saving faith. Eleven of our Indian pupils, three other Indians, and nine hired white men, were baptized between the 9th of Nov. and the 4th of June following. This was to us a refreshing season, a happy revival of religion in this desert. It has indeed subsided, yet the cause of religion, and of civilization is still progressing in our country.

Of the eleven Indian scholars whom I baptized, nine were males, seven of whom we believe ought to be allowed a liberal education, in order that they may become the more useful to their countrymen. We hope they will be allowed a situation in the Columbian college, at Wasbington or in some other institution at the eastward. Two other Indian lads, not religious, though sober and promising, we have offered to a Presbyterian friend; who offers a situation for them at Princeton College, New Jersey.

GENEROUS EXAMPLE.

It is with peculiar gratification, says the Family Visitor, that we are permitted to record another act of genuine liberality.

A Presbyterian clergyman from Prince Edward, in this state, in company with his *whole* family of *servants*, passed through this city, during the present week, on his way to Norfolk, whither he is gone to provide for them a passage in a vessel which is shortly to sail from that port to Liberia in Africa, and to give them his parting blessing.

We learn that this family of servants, consists of an aged mother and ten children. The latter were unwilling to leave behind them their venerable mother, who, in her advanced life, preferred to remain in the family to which she was affectionately attached by many endearing ties. She however, consented to go, saying, that "though she could derive no benefit herself, yet for the prosperity of her offspring she would accompany her children"

Baptist General Tract Society.—The Baptist General Tract Society held its annual meeting on Wednesday, the 4th inst. at Washington city. A very interesting and able report was read by professor Caswell; and several brief addresses were delivered on the occasion. The prospects of the society are encouraging;—but funds are wanted to increase its efficiency.

[*Baptist Register.*

SOUTH AMERICAN MORALS.

Mr. Parvin, late American missionary at Buenos Ayres, gave a lamentable account, at a recent prayer meeting in Philadelphia, of the state of morals in that country, and particularly in La Plata. Sunday is a day of sports and pleasure, both to priests and people. Clergymen are not only spectators of the diversions of cock-fighting and bull-baiting, to which the day is devoted, but pesonally interested in them. A great door is here opened for missionary labours.—*Ib.*

NEW ZEALAND MISSION.

The mission station at Wangaroa, the Methodist missionaries have concluded to be exposed to so much danger, as to justify its abandonment. The conduct of the natives is truly alarming.—*Ib.*

AMERICAN COLONIZATION SOCIETY.

This Society held its anniversary on the 9th instant at Washington. Hon. Henry Clay presided. The report, states the colony in Africa, to be flourishing, and the funds of the Society improving. A memorial is to be presented to both houses of Congress, and to the state Legislatures for aid, to enable the Society to prosecute its benevolent designs more effectually.—*Bap. Reg.*

The treasurer of the Missionary Society of the Synod of South Carolina and Georgia, acknowledges the receipt of $559, for the month ending Dec. 31st 1825,

REVIVALS.

Since our last was issued, we have heard that there are favorable indications of seriousness in a few towns not heretofore mentioned; and that in some of these, there are strong appearances of the commencement of revivals. A few weeks, to all human appearance, have made a vast change in a number of towns in this vicinity.—The work still continues, and seems to be extending itself; and who knows what blessings may yet be in store for this section of country? The present is truly a period of immense interest.

The N. Y. Observer says that there is another Revival in the congregation of Rev. Dr. M'Dowell, of Elizabethtown, N. J.

Hindoo Converts.—The Recorder and Telegraph says, that "more than 3000 Hindoos, in the judgment of competent witnesses, have cast away their idols, and submitted to the faith of Jesus." If this be so, where is the propriety of calling in question the utility of sending missionaries to Asia?

For the Western Recorder.

OPPOSITION TO REVIVALS.

Much excitement exists at the present time, on the subject of Revivals. They are properly denominated, "out-pourings of the Spirit," "refreshings from the presence of the Lord," &c. and are usually considered by Christians as special visitations of the Holy Spirit, the Comforter of the humble and contrite, the Convicter of sin, of righteousness, and of judgment. These merciful visitations are generally attended with great opposition by a part of mankind, and a flood of ridicule and contempt is often poured upon those who are in any measure active as instruments in promoting them.

This opposition may be attributed to two causes. One is, ignorance of the nature of revivals. This ignorance may sometimes exist even in good men, who have never been favored with opportunities of judging for themselves, and who have unfortunately been blinded by prejudice.——But the other and the grand cause of opposition, is, the depravity of the human heart—the influence of that spirit which worketh in the children of disobedience;—and from this source, we may expect opposition, as long as Satan, that great enemy of the church, shall be permitted to have influence over the minds and actions of men.

The few thoughts now offered to the public, are only designed to caution *christians* against hastily uniting in this opposition, from such ill-founded impressions as they may chance to receive from prejudice, or from the relation of some trifling imprudences, which are observable in those who are the most zealous in the cause of the Redeemer.

It is true, that some things are occasionally noticed in revivals, which cannot be approved, and which are to be deeply regretted. Yet no one will be surprised that such should be the case, when he reflects on the character of man—upon the frailty and imperfection of the human mind. But it is a matter of surprise, that *good* men should judge of a work and condemn it, merely from these few collateral circumstances.

Without entering into a full discussion of the subject, I will barely state some of the leading features in the character and influence of revivals; which have confirmed my mind in the belief that they are the work of the Holy Spirit. I have seen the moral character of a community completely changed by a revival. Where idleness, dissipation, and turmoil had been constantly witnessed, industry, sobriety, and good order have succeeded. The same tongue from which had rolled a torrent of profaneness and blasphemy, has been made to sing praises to that God whom it formerly cursed. Hearts once separated by the most inveterate hatred have been united in bonds of the tenderest love. I have seen a youth eagerly engaged in scenes of riot and dissipation, from which the tears and entreaties of pious parents could not turn him;—I have seen him pursue his sinful course for years, until his heart was apparently callous to all the pleadings of friends—to all the warnings, and threatenings, and commands of an offended God—regardless of the invitations and glorious promises of a compassionate Redeemer. In a season of revival, I have seen such a youth aroused to a sense of his sins, and weeping with bitter lamentations on account of them; confessing his crimes in humiliation before God, and resolving in reliance upon Divine strength to break off his sins by righteousness, and to turn to the service of his God. And through succeeding years, I have seen him walk blameless in the ordinances of the gospel, adorning the doctrines of God our Saviour, by a well ordered life and conversation.

I have seen a family that had been tormented by domestic discord, from whose walls peace and happiness had fled, leaving hatred in full possession to breed strife and contention between parents and children, between brothers and sisters. The misery which such a state had occasioned, spake loudly that this house was divided against itself, and that it could not stand. Yet in a season of revival, I have seen such a family embrace each other with tears of the warmest affection—and morning and evening have they united with heart and tongue in rendering praises to the God of all grace.

I have seen those who have been subjects of such changes, too, continue in a course of new obedience until called away from earth, and at that last trying hour, I have seen them smile at the prospect of death, rejoicing in the assurance of a happy immortality in those mansions of rest, prepared for the children of God from the foundation of the world.

Now, christian reader, to what Spirit shall we attribute these changes which are so numerous and desirable? changes which the oft repeated exertions of friendship and benevolence could never effect—changes too complete and permanent for the result of mere momentary enthusiasm, or for the exhibitons of hypocrisy. And when we witness such effects as the result of a revival of religion, shall we rejoice and give glory to God, or shall we even mourn over the weakness of man, and call his zeal, enthusiasm or delusion?

I trust that there are many who can say, that, "though the wicked reproach—though the enemies of Jesus continue to say, he casteth out devils through the prince of devils—though many may presume to censure the warm-hearted zeal of new-born christians; still my soul shall magnify the Lord for these glorious displays of Redeeming grace."

EZEKIEL.

From the Mariners' Magazine.

REVIVALS AT SEA.

We have been favoured with a letter from a mercantile gentleman of eminent piety, dated, near Calcutta, July 2d, from which we make the following extract. The "signs of the times" clearly indicate that a moral revolution is about to be effected among seamen. A few years ago any project to evangelize seamen would have been treated as the chimera of enthusiasm and a pious seamen regarded as a rare phenomenon in the religious world. Now, pious seamen are to be found in every port and every month serves to develope new triumphs of the cross on the ocean. The results of the efforts that have been made form their highest eulogy; one fact like the following is enough to put to flight the cavils of scepticism on this subject, and forever to silence opposition.

"Soon after we sailed I found we had a very profane crew. Such horrible depravity as was exhibited during the first several days, I never before witnessed. My feelings were much excited, and I determined on seizing an opportunity of speaking to the crew in a body, and distributing some religious tracts and other publications. While looking out for such an opportunity I found a convenient agent in promoting my purposes, in a member of the crew, who, I ascertained was a sensible and devout Christian. Our designs were soon providentially carried into execution, and, wonderful to tell, were received with great seriousness. Having obtained the countenance of the captain, I continued to press the subject upon their attention at every opportunity. A great change in the manners of the men was very discoverable, and your heart will burn with gratitude to the Father of all mercies, when I tell you that *every individual of the crew* is now become the subject of conviction or of hope!! A more affecting or pleasing scene I think I never witnessed. No other subject except the greatest of all subjects, is spoken of on board; some are singing praises, while others are anxiously inquiring the way of salvation. The captain, one of the mates, the cook and the boy are among those who are rejoicing in hope. I have not time, by the opportunity offered to enter into details. We have been much favoured during the passage with good weather.

REVIVALS IN SABBATH SCHOOLS.

In the school at Western which was established principally by the efforts of an individual, last summer, and in which as was stated in the last report of the Oneida Union, out of ten teachers only one was a professor of religion, a revival of no ordinary character has recently commenced and is now in existence. *All* the teachers and *many* of the scholars have become apparent subjects of divine grace. Several interesting particulars have been communicated to us of this revival, which we deem inexpedient at present to publish.

At Vernon Centre a revival has existed for some months. Three months ago, out of eighteen teachers (the whole number) in their Sabbath School, only two were professors of religion now out of twenty-six, but two remain without hope. Conversions among the children are also numerous.

Hampton continues to enjoy the divine blessing. A revival has recently commenced in their Sunday School, and about 15 of the children are already its hopeful subjects. It is now spreading through the society. [*Sab. Sch. Visitant.*

We learn that a revival of religion has commenced in the town of Brimfield, and that a considerable number are already considered as hopeful subjects of the work

Rec. & Tel.

Extract of a letter, dated Jan. 7, 1826, from a clergymen in Newbury, Vt. to Prof. Hall of Hartford, Ct. "The Lord is doing great things for this people, whereof I am glad. In the judgment of charity, eleven or twelve are born into the kingdom of God, and made heirs of eternal life:—and eight or more are under serious conviction for sin and concerned for the salvation of their souls, and generally there is good attention to the preached word."—*Con. Observer.*

WESTERN RECORDER.

UTICA, TUESDAY JANUARY 31, 1826.

Our readers must not infer from the communication, signed "Timothy," on our last page, to-day, that we are disposed to enter fully into the peculiar views and feelings of the writer. The facts he discloses, are indeed sufficiently humiliating to the friends and the advocates of truth: and we have no doubt as to the propriety of making them public—that, at least, some portion of the religious community may have a sense of their own inexcusable negligence.

Universalism, however, is not one of those errors which generally succeed by means of *subtlety*. It is an error of so gross a nature, that no *honest* mind *unbiassed* by prejudice, ever embraced it, without manifesting at the same time, the most entire imbecility of character. Not one single solid argument was ever drawn, either from the darkness of heathenism or the light of christianity in its favour. Common sense rejects it. Conscience declares against it. The cloak of sophistry is too thin for its protection: and to undertake to combat it by a regular train of argument, would be like attempting to prove that the sun does not shine upon us, through the thickest darkness of midnight. If there is any one doctrine which is clearly and undeniably set forth in the scriptures of inspiration, it is this which teaches the eternal duration of rewards and punishments in a future state. The Bible is every where full of this doctrine. Its warnings and admonitions, its threatenings and its promises, its maledictions and its invitations are amazingly multiplied; and they all speak a language which is in perfect unison with the plainest declarations which are contained in the same volume, respecting the awful realities of a future state. All these are written "as with sun-beams," and so plain are they, that "the way-faring men, though *fools*," need "not err therein."

Now, if it be asked, how so 'Gross' an error can possibly find advocates—the answer is, that *madness is in the heart of man*. Men are easily self-deceived. Their judgments are biassed by prejudice; and what they ardently wish to be true in matters of religion, they will often endeavour to believe, in defiance of the most convincing evidence.

We also see this same perversity of character, constantly exemplified in the common affairs of life. How rare is real honesty!—and where is the man to be found who has so much of it, as to be constantly trusted in making his own terms in the purchase or conveyance of property—or that would even venture to confide in his own judgment, if this confidence were to be reposed in him! In a civil court, too, who ever fully credited the testimony of even *an honest man under oath*, when it was ascertained that he had prejudged the case, or that his feelings had been strongly called forth in favour of his employers.

Now, men do *not* naturally *love* religious truth. They *prefer* darkness to light; and they *will not come* to the light, lest their *deed*. hould be reproved. Yet, stimulated at once by self-confidence and by desire, they presume to bring their wildest notions to the scriptures, with a secret determination to do violence to conviction, and to reason, and to revelation itself, rather than be convinced of their error. So far are they from consulting the scriptures in a spirit of child-like simplicity, that they go to them for the express purpose of seeking out, or inventing some favourable interpretation—tho' they should chance to do so, in defiance of the dictates of common sense and common honesty, and directly in the face of the clearest evidence and the fullest demonstration. Deprive such men of one argument, and they will flee to another. Take away this, and they will resort to shadows, to conjectures, to mysticism, and to downright infidelity, rather than embrace the truth. And though most men of this description are self-deceived, we doubt not, but there are numbers who in the strong language of scripture, are fully *given up to believe a lie*, to their own eternal condemnation.

How then are the mischiefs of such errorist, to be counteracted? We answer—by the diffusion of a *counteracting principle*. Let the true light be made to shine in all its fulness. Let the pure spirit of religion be disseminated; and let its influence be distinctly seen and felt in every dark corner of the land. Gross error has ever fled from this march of truth. It can no more approach this all-pervading influence, than the thickest darkness can interfere with the vertical rays of the sun at noon-day. Here is the christian's defence. Let him not presume to wage a war of words against a band of intellectual *outlaws*. Let him but once bring the influence of religious truths, duties, and motives, to bear upon the public mind in any given section of country; and universalism with its advocates will soon flee before it, and seek out a residence in some neglected region of darkness, from which again it must be expelled by a repetition of the same process.

From the facts which have called forth these remarks, then, we should derive a strong motive in favour of sustaining and increasing the operations of Domestic Missions. These, the great Master of the vineyard has condescended to bless. Error of every description has been seen to yield to their influence. Let these be increased and multiplied; let them be seconded by fervent and persevering prayers for their success; and let ministers and people generally, awake to the subject; and not only this monster of infidelity, but every other, shall be driven from the face of society.

Western Education Society.—We finish the report of this society the present week, with the exception of a few facts which are thrown into the form of an Appendix, and which will be noticed hereafter.

This Society seems to be steadily rising in importance. Its funds are gradually accumulating; and if any judgment may be formed from such facts as are set forth in the report, we must conclude that it is destined, at no distant day, to become a powerful auxiliary in the cause of Foreign and Domestic Missions; and, in raising up a pious and talented ministry for the growing population of our country.

The number of beneficiaries assisted the year past, it will be seen, is *twenty-eight*: the present number is *twenty-four*. The friends and patrons of the Society, therefore, will see the necessity of continuing their exertions. Let them not rest satisfied with present attainments; for there is room for more beneficiaries; and the numbers should be greatly increased. *Fifty*, if we mistake not, might be easily accommodated at the boarding establishment, were the necessary funds to be supplied.

National Domestic Missionary Society again.—The subject of a National Domestic Missionary Society continues to be agitated; and it appears from the following editorial paragraphs in the Recorder and Telegraph, that a serious effort is about to be made towards the formation of an institution of this nature.

"In consequence of invitations from a committee, appointed by a number of the friends of religion from various parts of the country, who were in Boston at the ordination of missionaries to the Western States and Territories on the 29th of September last, and held a conversation on the expediency of forming a National Domestic Missionary Society, a meeting was held in this city on the 11th inst. of persons from different States, for the purpose of deliberating on this interesting and important subject. After an extended and careful examination, the meeting unanimously resolved, that it is expedient to attempt the formation of a National Domestic Missionary Society, and appoint a committee to take the necessary measures to carry the design into effect.

"Among the considerations which influenced the meeting in coming to this result, we understand the following are the most prominent:—The influence such an institution will be likely to have on New England in perpetuating her institutions and character; its favourable bearing on the southern and western parts of our country in extending to them the blessings of pure and undefiled religion; its effect on the destitute in exciting and encouraging them to make exertions for the support of religious institutions; the influence it will have on local domestic missionary societies already existing, by diffusing information from among them, and increasing their efforts; and the tendency it will have to produce among the friends of evangelical religion in the United States, greater union of feeling and exertion. The various difficulties which have been supposed to exist in regard to the design, we are informed were carefully examined, and none of them found to be insurmountable. An Union of all classes of Christians in our country is not contemplated; but it is expected that the Society will combine the efforts of several denominations who have not hitherto co-operated in this department of benevolent exertion. We congratulate the religious public on this important and auspicious event."

All the information we possess, as to the plan now contemplated, is derived from the above paragraphs: but surely, there is nothing in these that should induce us to change our opinion on the subject, unless it be the circumstance that *numbers* are against us. Yet, granting all that is claimed by the friends of the project as above stated, we should still like to know what *propriety* there could be, in designating a *part*, by an epithet which should stand for the *whole*—or whether more good than evil might be expected to grow out of a self-styled *National* union of evangelical denominations *embracing some* of these denominations and virtually *excluding others*, who from their *peculiar principles could not* co-operate with these, in planting and building up churches. But of this, we have spoken in a former number. If the project is finally undertaken we shall wish it all possible success, and shall be glad if circumstances hereafter prove our apprehensions to have been groundless.

American Seamen's Friend Society.—We are happy to learn from the New York papers, tha this Society was finally constituted on the 14th instant; and that the prospects of the Society are peculiarly favourable. May we not hope that those engaged in our internal navigation, will eventually participate in the infiuence of this Society?

Hon. SMITH THOMPSON was chosen President; and a large number of Vice Presidents were chosen throughout the sea-ports of the United States. Rev. JOHN TRUAIR, Corresponding Secretary, and R. M. BLATCHFORD, Recording Secretary.

Boston Tract Society.—This Society are about to apply for an act of incorporation, in anticipation of a bequest of $500, which cannot otherwise be legally vested in its hands.

The Church in Cedar-st. N. Y. (left vacant by the death of Dr. Romeyn,) have given a unanimous call to Rev. Dr. PAYSON, of Portland, Me.

The late Rev. Mr. Crane.—The New York Observer informs us that a circular has been issued by a committee from the Presbyterian churches in the city of New York, for the purpose of procuring subscriptions for the benefit of the family of the late Mr. Crane. This is as it should be.

Worcester Prize Essay.—Rev. Cyrus Yale of New Hartford Conn. who gained the Worcester Prize premium last year for his essay on intemperance, has succeeded again this year, in the same object. The principal measure he recommends to be adopted, is, the employment of a permanent agent, whose duty it shall be, to investigate facts, devise measures, see to the enforcement of laws, &c. In this project, it seems he has been anticipated in the proceedings of a late meeting in Boston; and the Recorder and Telegraph informs us, that there is a probability of this project being carried into execution. We hope that much good may grow out of it.

Mr. Abijah Thomas, Agent of the American Board of Foreign Missions, acknowledges in the last Repository, the receipt of the following sums during the month of December:

Clinton, a donation by Miss Royce,	$10 00
Utica, mon. con.	4 95
Niagara Presbytery, by Rev. M. Smith,	19 08
Paris, Union Soc. mon. con. by Rev. Mr. Bogue,	4 10
Trenton, Mr. Nathan Gurney, avails of a miss. field,	8 08
Am't of cash,	$46 21

P. S. Total amount in money received for the Board, from the 4th Jan. 1825, to the 3d Jan. 1826, $1996 86

Newspaper at Liberia.—The Recorder and Telegraph says, that Mr. Force is expecting to commence the publication of a small newspaper, on his arrival at Liberia.

A Monstrous Misnomer.—A gentleman of the first respectability, writes from Illinois to a friend in Philadelphia, that Mr. Owen's new settlement, HARMONY, has increased in numbers to 1150 men; and adds that it is "as sad an assemblage of infidels and atheists as ever was collected." There is no worship among the Harmonists—vice, profaneness and infidelity will increase of course; and to our own feelings, it seems that this establishment which is the professed offspring of infidelity, can be considered in no other light than that of a moral experiment made with such combustible materials as shall at length produce a tremendous explosion, like that of a second France in miniature. Good will doubtless come out of it: but what will become of the experimenters!

Several communications are on file for next week, among which is one received to-day on the subject of triangular bells.

DOMESTIC SUMMARY.

Legislature of New-York.

The proceedings of last week present a mass of local business; but little of which is of general importance.

IN SENATE,

On Monday, a resolution was received from the other house for concurrence, relative to the expediency of repealing so much of a certain act, as forbids the issuing of bank bills smaller than one dollar. Twice read and laid on the table.

The Senate refused to concur in the resolution of the other house, directing the Attorney General, to proceed against the Madison Turnpike Company. The company, it seems are desirous of this measure, that their charter may be dissolved; but the Senate think that a petition to this effect, should have come directly from the stockholders.

Mr. Viele, from the committee on banks and insurance companies, to which was referred the petition of Ebenezer B. Shearman and others, praying an incorporation for the purpose of insuring against loss or damage by fire; reported that the committee consider the purpose of the incorporation fair and unexceptionable, and the prayer of the petition reasonable. They have therefore prepared a bill, in which are contained provisions, in the opinion of the committee, calculated effectually to restrain the wild genius of unhallowed speculation that sometimes creeps into institutions of this kind, to the detriment of fair and honorable business; and also to prevent the *spiritless* body from ranging the spheres in quest of aliment for the cruel rage of unlawful gain. And the chairman is directed to ask leave to introduce the said bill.

Whereupon Mr. Viele brought in a bill to incorporate the Oneida Insurance Company, which was read twice and committed.

The bill to incorporate the Utica Horticultural Society was read a third time and passed.

On Wednesday, Mr. Bowman, from the Literary Committee, made a report in favor of incorporating the Rensselaer School at Troy.

The committee of the whole spent some time on the subject of a canal from Montezuma to the Erie Canal.

HOUSE OF ASSEMBLY.

On Monday, a resolution was offered, that a committee of eight—one from each senatorial district of this state, be appointed to inquire whether any alterations ought to be made in the salaries of state and county officers.

Questions as to the election of Mr. Sheldon, or Mr. Bovee, and Mr. Suffern, or Mr. Gurnee, excited some discussion. Messrs. Sheldon and Gurnee then occupying seats in the House.

On Tuesday, the secretary of state reported that agreeably to a resolution of last session, he had caused to be published the resolution relative to amending the constitution as to the choice of justices of the peace.

The governor transmitted a communication from the Seneca Indians, complaining of grievances, which was referred to the committee on Indian Affairs.

On Friday the subject of elections above alluded to, was again discussed. Mr. Gurnee and Mr. Sheldon were ejected from their seats.

The House then went into committee of the whole on the bill to prevent the sale of churches, on execution, except in certain cases. Some time was spent on said bill, when the committee rose and reported, without taking a question.

The committee of the whole passed the bill relative to the free schools in New York.

CONGRESS.

SENATE. Jan. 16—19.

On Monday the Committee on Naval Affairs, to whom had been referred several documents relative to the late trial of Com. Porter, reported, that "they find nothing in the character of the transactions to which their documents relate, that requires the interference of the National Legislature."

"It appears (say the Committee) that the case of Captain Porter has been submitted to the proper tribunals; and the committee do not feel themselves warranted in forming any opinion unfavorable to their decisions, or indulging any impression that their proceedings require revision. The committee consider it due alike to the preservation of a proper discipline, and to the reputation of our officers, that appeals should not be encouraged from the decisions of the military courts. Under this view of the subject, and seeing no satisfactory reason for interposing the authority of the House in matters which have been finally settled by the competent authorities, the committee ask leave to be discharged from the further consideration of the subject."

This report was afterwards taken up and laid on the table.

On the same day, the engrossed bill "to prevent desertions from the army," &c. was passed, and sent to the House for concurrence.

On Tuesday a report was communicated by the Vice President from the Post Master General, relative to unproductive post roads, &c.

On Thursday Mr. Hayne, from the committee on Naval affairs, reported a bill for the establishment of a Naval academy, of which the following is the first article:—

Be it enacted, &c. That the President of the United States be, and he is hereby authorized to cause to be established, a Naval academy for the instruction of such Midshipmen, and other officers in the Navy of the United States, as may, from time to time be attached thereto.

Mr. Benton, from the select committee, to which was referred the several resolutions proposing amendments to the constitution of the United States, made a report in part, which contained 88 manuscript pages, and occupied nearly two hours in reading.

HOUSE OF REPRESENTATIVES.

JANUARY 16—20.

On Monday, Mr. Elisha Whittemore, of N. York, took his seat.

Upwards of eighty petitions were presented and referred this day.

Mr. Hamilton, from the Committee on Military Affairs, reported a bill providing for an increase of the Corps of Engineers, together with the reorganization of the Corps of Topographical Engineers.

On Tuesday, Mr. Webster, from the Committee on the Judiciary, reported, without amendment, a bill from the Senate, "altering the time of holding the District Court in the Northern District of New York."

The bill was subsequently read a third time and PASSED.

A bill from the Senate, "to prevent desertions," was twice read and referred to the Committee on Military Affairs.

On Wednesday, Mr. Wickliffe, of Ky. offered the following resolution:

"Resolved, That it is expedient to provide, by law, for the examination and survey of a route for a canal from the river Mississippi, at or near the mouth of the river Ibberville, to the bay of Pensacola, thence to St. Mark's.

On Thursday, Mr. Hemphill, from the Committee on Roads and Canals, reported a bill concerning Internal Improvements. Twice read and committed.

The Committee on Roads and Canals were instructed to inquire into the expediency of so improving the navigation of the Alleghany river from Olean, in the state of New York, to Pittsburgh, that steamboats may pass between those places.

On motion of Mr. Webster, the House again went into Committee of the Whole, on the bill "further to amend the Judicial system of the United States;" the Question being on the motion of Mr. Storrs, for amending the bill so as to appoint nine Judges instead of ten. The yeas and nays being taken on this motion, the result was yeas 60—nays 119.

On Friday, nothing of importance was done in the House, in consequence of the intelligence that Hon. Patrick Farrelly, member from Pa. had died at Pittsburgh, while on his way to Washington.

Toleration in Upper Canada.—In his reply to an address of the House of Assembly, his excellency the Governor of Upper Canada says, "his majesty's government have finally decided to admit those citizens of the United States who are now in the province, to all the civil rights of subjects."

The latest arrivals from Europe, bring no articles of intelligence that have much importance attached to them. They relate chiefly to cotton, to failures and to moneyed operations.

ORDINATION & INSTALLATIONS.

In New York city, on Monday evening the 16th inst over the church and congregation at the Vander Water Street Church, Mr. Thomas E. Vermilye:—On the following Thursday, Rev. William Philips, late pastor of the Presbyterian church in Pearl street, was installed pastor over the first Presbyterian church in Wall street. Rev. Dr. Rowan preached both the sermons.

NOTICE.

The Oneida Presbytery, meet in Utica, at the Session room in Hotel-street, the 1st Tuesday in February next, at 11 o'clock, A. M. It is hoped that the members will not fail to attend; and that even those who are engaged in revivals of religion, will consent to come with the hope of being specially useful.

Utica, 25th January.

DEATH.

In this village, on the 25th inst. in the 35th year of his age, Mr. ANDREW MERRELL, of the firm of *Merrell & Hastings*, and one of the publishers of the *Western Recorder*.

It is with no ordinary emotions that we announce the death of this inestimable man. The Editor and the surviving Publisher feel that they have lost a brother, and a faithful and invaluable friend; and though the stroke which separated him from us, and from the circle of his connexions and acquaintances, was not unexpected, his loss must continue to be deeply deplored; and the chasm which it has formed in society will not soon be filled.

Mr. M. was born of parents who were rich in the treasures of religion. He had been early made the subject of religious instruction; and while yet a youth, his impressions assumed a permanent character; and he united himself with the visible church and became one of its distinguished and most active members. His private and social virtues were without alloy.—He was a peacemaker, and at the same time a man of frankness and sincerity—a man in whom there was no guile.

These virtues were heightened and refined by the pervading influence of piety. The spirit of Christian meekness and humility, seemed to be habitually present with him. He appeared sincerely and ardently to love the cause of his divine Master. He was ever ready to give a reason of the hope that was in him, and to speak a word to those who knew him in favour of the cause he loved. He sustained for several years, the office of elder in the 1st Presbyterian Church in this village; and devoted much time to the duties that consequently devolved upon him. His pious counsel and admonitions will not soon be forgotten. Many, we trust, will bear it in remembrance throughout eternity.

The closing scene of *such* a man, cannot but be attended with deep interest. That of Mr. M. was calm, tranquil, and inexpressibly happy. He was not a man who spoke of raptures. His religious views bore more the character of a steady light, which increased in brightness, as death approached him.

The loss of such a man to his family is beyond computation. The surviving partner, with four small children committed to her care, must now seek her solitary way through life; and though there are many and rich consolations in store for her, she will need to share in the sympathies and prayers of her Christian friends.

BANK NOTE TABLE.

(*Corrected Weekly.*)

NEW YORK.		
Jefferson County, Adams	1	dis
Niagara		
Washington & Warren, Sandy Hill	1	
Barker's Exchange, New York	30 a 35	
Bank of Plattsburgh		
Chenango	a 5	
Mohawk	a 1 1-2	
Central	a 2 1-4	
Auburn	2 a 2 1-4	
Ontario	2 a 2 1-4	
Utica	2 a 2 1-4	
Newburgh Branch	2 a 2 1-4	
Rochester	2 a 2 1-4	
Columbia—Hudson	1 a 1 1-4	
Green County—Catskill	1 a 1 1-4	
Catskill Bank— do	1 a 1 1-4	
Geneva	3-4 a	
Mechanics & Farmers', Albany	1	
State Bank, do under $20	1	
Bank of Albany, under $20	1	
Orange Co. Bank Goshen	1 a 1 1-4	
All other Banks in this state		par
CONNECTICUT.		
New Haven		par
Bridgeport		par
Norwich		par
Thames Bank, Norwich		par
Fairfield Co. Bank, Norwalk	1-2	dis
Eagle Bank, New Haven		broke
Derby		
All other banks in this state	3-4 a 1	dis
RHODE ISLAND.		
All the banks in this state	1 a 1-2	dis
MASSACHUSETTS.		
Banks in the city of Boston	1-2 a 1	dis
Springfield	3-4 a 1	
All other Banks in the State	1 a 1-2	
MAINE.		
Wiscasset		broke
Hallowell and Augusta		broke
Castine		broke
All other banks in this state	1 a 1-2	dis
NEW HAMPSHISE.		
All the banks in the state	1 a 1 1-2	dis
VERMONT.		
All the Banks in the state	1 a 1 1-2	dis
CANADA.		
Bank of Upper Canada		dis
All others	2 1-2 a 3	
NEW JERSEY.		
State Bank at Camden	1 a 1 1-2	dis
Cumberland Bank Bridgeton	1 a 1 1-2	
Farmers' Bank, Mount Holly	1 a 1 1-2	
Salem Steam Mill & Banking Co.	1 a 1 1-2	
Notes of the above under $5	1 1-2	
Lombardy and Protection		
State Bank at Trenton		
All others in the State		par
PENNSYLVANIA.		
Banks in Philadelphia		par
Chester Co.—Chester	1 a 1 1-2	dis
Delaware Co.—do	1 a 1 1-2	
Farmers' Bank, Lancaster	1 a 1 1-2	
Harrisburgh	1 a 1 1-2	
Norristown	1 a 1 1-2	
Easton	1 a 1 1-2	
Germantown	1 a 1 1-2	
Northampton	1 a 1 1-2	
Notes of the above under $5	1 1-2	
Silver Lake—Montrose		
Lancaster		
Farmers Bank—Hulmville	1 a 1 1-2	
York Bank—Little York	1 a 1 1-2	
Gettysburg	1 a 1 1-2	
Chambersburg	1 1-2	
Carlisle	1 1-2	
Pittsburgh	2	
Reading	1 1-2	
Greensburg	8	
Brownsville	8	
New Hope	12	
Do signed I. Q. Leake Cash'r.		
Other Banks in the state	15 a 95	
MICHIGAN		
Bank of Michigan.		dis

WANTED

10,000 BUSHELS of the first quality of WHEAT, for which *cash* will be paid by PARKER & SEYMOUR.

Utica, Jan. 2, 1826. 8w79

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.

Utica, Dec. 26, 1825. 78tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.

One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

There is something truly graphic in the following description—even to the mind of one who has never witnessed a similar scene.

THE FUNERAL AT SEA.

No breeze was on the mirror wave—
The spangled pennant idly hung,
As in the burial of the brave,
Wide o'er the sea our requiem rung,
No 'scutcheon glittered on his breast—
No coffin cased his senseless clay—
No kindred heard his last request,
His prayer for one, far, far away.

Slow roll'd the smoke of funeral gun
O'er ocean's tranquil blue—
An instant veil'd the blood red sun,
As near the wave it drew;
Then mingling with the fleecy clouds
On which the bright beam darted,
It seem'd to form a golden shroud
For the spirit of him departed.

I mark'd the circling ripples rise,
As in the sea the body fell;
They seemed to shake the evening skies,
Reflected in the trembling swell:
Like them his being passed away—
He ruffled life's broad scene—
Then like them ceased, and few could say
That he or they had been.

We had the pleasure of mentioning a short time since that one of the clergymen in the western district, had come to a determination to instruct the youth of his congregation in the art of psalmody. We can now add a second example of a similar nature, within the same limits. And what is still more gratifying, both of these clergymen are amply qualified for the undertaking; and both are placed under circumstances which seem to warrant them the most complete success. Such examples, it is to be hoped, will not be lost upon the rest of community; and the time is probably not far distant, when every evangelical clergyman within the same denomination, will make it a part of his *duty* to form some general acquaintance with the nature of this art; and with its chief requisites and pretensions.

This will indeed be a great change. At the present moment, there is an extensive class of clergymen, who consider singing of so little importance, as often to be reading a manuscript sermon during its performance—to read a greater or less number of stanzas, according to their own convenience, or to select such stanzas for singing, as evidently require opposite and contradictory characteristics of expression, or such as bid utter defiance to every effort towards adaptation. There are many who habitually prefer didactic to lyrical stanzas—who persist in reading more in quantity than any choir can sing without excessive fatigue—who are utterly regardless of the importance of maintaining a variety in metres; and in one instance, we remember, there was a respectable clergyman, who had passed several years in his ministry, without discovering that tunes had any thing at all to do with metres. One single tune, for aught he had suspected, might be sung in every psalm or hymn throughout the collection.

We are far from meaning the least censure on this respected body of men. No man can more revere the clerical character than we do. And we are quite ready to admit that a perseverance in this deficiency in information, is the natural offspring of a host of prejudices, which have acquired an extensive influence. But at the same time, we are pleased to see these prejudices giving way; and we cannot but indulge the expectation that the time will come when clergymen as a body, will attend to this subject as in the discharge of an important duty.

The editor of the Boston Handel and Haydn Society Collection writes us, that he is preparing for a fourth edition of that work, and that he contemplates at the present time that it will not be found necessary to make many alterations, beyond the insertion of a few choosing notes, and the correction of a small number of misprints and editorial oversights.

The fifth edition of the Musica Sacra has been favourably reviewed in the New Haven Christian Spectator. Every thing human, however, must have its deficiencies; and these the writer has not hesitated to point out with some severity while he bestows no small share of commendation on the general features of the work.

COMMUNICATIONS.

BIBLE QUESTIONS,—*Continued Weekly.*

JOHN ii. 1—11.

On what day was this marriage festival celebrated?
Where was Cana situated?
Is it probable that Mary was related to the bride or the bridegroom?
Who were invited as guests?
For how many days were Jewish marriages celebrated? [Gen. xxix. 27: Judges xiv. 14.
For what purpose did Mary inform Jesus that there was a deficiency of wine?
Ans. That, either by purchasing or borrowing, he might supply them.
Is any disrespect implied in our Lord's answer? John xix. 26.
Why did he delay to supply the deficiency of wine?
Was Mary persuaded that Jesus would accomplish her wishes?
Why did the Jews keep in their houses these large vessels of water? [Matt. xv. 2. Luke xi. 39.
How many gallons did these vessels severally contain?
Ans. A *firkin* is supposed to contain about nine English gallons.
What orders were given by Christ to the servants?
What custom at feasts seems to have prevailed?
What opinion did the master of the feast entertain, in regard to the quality of the newly made wine?
Could there have been any collusion between Jesus and the master of the feast?
Did Jesus ever before work any miracle?
What was the result in regard to himself?
Were his disciples more firmly persuaded that he was the Messiah?
Does not Christ by his example sanction even in pious persons a moderate degree of hilarity?

For the Western Recorder.

AMERICAN TRACT SOCIETY,

Instituted at New York.

No. II.

IMPORTANCE OF A GENERAL TRACT SOCIETY.

Having endeavoured to show, in a previous article, the *practicability* of the pious and evangelical of the principal religious denominations uniting in a Tract Society: chiefly from the considerations, that real christians are truly one in spirit, and in their views of the essential doctrines of the Gospel—that the design of a religious Tract is *practically* to lead men to Christ as the Redeemer of sinners, which is the united object of the efforts of all his sincere followers—that of more than one hundred and ten millions of Tracts published by the principal Tract Societies in the world, though formed and supported by various denominations, acting in many instances, entirely independent of each other, almost the whole have been such as to meet the approbation of the great body of evangelical christians—and that the publishing committee of the American Tract Society, composed, at present of five denominations, have already sanctioned with great unanimity, *one hundred and twenty-five* Tracts—I proceed to attempt to show that such a union, as, with the blessing of God, it is practicable, is also very *desirable:* For,

1. It is evidently "*the mind of the Spirit*" *and "of Christ,"* that his real disciples should unite in his service, and in promoting his kingdom and glory on the earth. To refer to no other evidences, witness the affecting prayer of our Saviour, in the 17th of John: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may know that thou hast sent me." Our blessed Lord, in this and other passages of this memorable prayer, beseeches the Father for this unity of spirit to prevail among his chosen, as one of the most precious blessings which could be bestowed on them, and as an overwhelming evidence, carrying conviction to "them which are without," of the reality and excellency of his religion. In the discord and dissensions which have rent the church, the opposing world has ever rejoiced; and when it has been constrained to say of christians, "Behold how these brethren love one another," it has always been alarmed, lest their exclusive pretensions to safety for another world, should prove well founded. By the persecutions and opposition which the church has received from the enemies of Christ, she has always "waxed stronger and stronger," because "her Maker" and "her Husband" has been with her, and been her omnipotent defence, but when she becomes "divided against herself," God frowns; she opens afresh the wounds of her Redeemer, and she herself bleeds at every pore. If the way is open, then, for the union of different denominations in a Tract Society, who will contend that it is not opened by a kind and gracious Providence, as one indication of the tender mercy with which he is soon to visit our world, uniting in one not only the members of Christ's own "body," but extending the spirit and the reign of peace, till "the wolf shall dwell with the lamb, and the leopard lie down with the kid, and nothing shall hurt nor destroy in all his holy mountain: for the earth shall be full of the knowledge of the Lord."

2. The tendency of the union of Christians in a General Tract Society is to *prevent the incursion of dangerous error.* It is not intended to intimate that that the ministers of Christ should not, in the pulpit and on every proper occasion, "earnestly contend" for every point, which, on a faithful study of the Bible, accompanied with a humble reliance on God for divine illumination, they consider embraced in "the faith once delivered to the Saints:" or that they should "shun to declare the whole counsel of God" or "keep back any thing that is profitable." The assertion is only, that the co-operation of christians of various denominations in a Tract Society, is *one means* calculated to guard the church from those destructive errors which "drown men in perdition." The example probably cannot be gathered from the history of the church, in which the union of evangelical christians of different denominations, in efforts to spread the gospel, has led to destructive error. It has been usually the downward course of one denomination, gradually becoming lax and more lax, that has terminated in a mere religion of the intellect, or of forms and ceremonies, or even in a denial of the Lord that bought us."

Take a city, or a community, in which the friends of truth have been compelled actually to mourn over such a declension; and suppose that at the time of its unhappy commencement evangelical christians of all the principal denominations had united in a Tract Society, circulating those great and important truths which the committee of the American Tract Society have in their address to the Christian Public, designated as "constituting the basis of their union;" and suppose that they had persevered in their exertions, till these truths, in the inviting form of a Tract, were placed in the hand of every child, and composed a part of the library of every family; till they became a 'Warning Voice,' sounding in the ear of every impenitent man, that 'Without holiness no man shall see the Lord;' directing him to 'Search the Scriptures,' to 'Remember the Sabbath Day to keep it holy;' 'persuading' him to 'Public' and 'Family worship;' affording him 'A Help to Self-Examination,' to 'Prayer,' to 'Keeping the Heart;' opening before him the 'Christian Atonement,' the 'Cross of Christ,' and pointing the trembling soul to HIM, as 'The Only Refuge from the Wrath to Come:' if they had done this work in the spirit of meekness, looking to God for guidance, and he had graciously granted his blessing, let any intelligent christian say, as a friend of God and the immortal soul, whether their *united efforts* would not have been a powerful obstacle to the introduction of dangerous and fatal error. Christians, thus associated, become a guard and defence to one another; and if they are the real followers of Christ, he approves of their endeavours, and renders them effectual to the promotion of his glory.

3. By concentrating the efforts of the christian community, the country will be supplied with *better Tracts* than the various local societies can be expected to publish. It is to be supposed, that talents of the first order can be put in requisition for the publishing committee of a General Society; for the work is so important as imperiously to demand it. A General Institution, too, will have far greater facilities: a richer collection of materials from which to select; and a far more extensive co-operation, in their appropriate labours, of men of distinguished ability and excellence. And it should be expected, that by employing workmen of superior skill to devote themselves primarily and permanently to the mechanical execution of the Tracts, a General Society will be able to issue them in a better style than can be done by local institutions.

4. By a union of effort in a General Institution, there is a great saving of *expense.* No society would think of engaging extensively in the publishing of Tracts, without expending at least *five thousand dollars,* for stereotype plates and engravings; to which must be added the expense to every local society, of fitting up and permanently sustaining a separate establishment. A General Society needs but one set of stereotype plates and engravings for a supply of the country; and being once provided with all necessary accommodations, free of rent, it can with a comparatively small additional expense enlarge its operations almost to any assignable extent. Thus the saving of expense to the cause of Christ, by the concentration of effort will amount to a sum adequate to the publishing annually, of hundreds of thousands of Religious Tracts.

It is evident then, not only that the General Society has advantages over local institutions for a *systematic* circulation of Tracts throughout the country, and for publishing those of superior excellence; but that it can publish, with an equal expenditure of funds, a much greater variety, and in a neater style, and that it can afford them at a cheaper rate. The friends of Tracts, therefore, through the medium of such an Institution, can appropriate their donations to the greatest possible advantage. The requisite accommodations having been provided, every dollar and every shilling contributed, tells effectively in the augmented circulation of these messages of truth and mercy. H.

For the Western Recorder.

TRACT DISTRIBUTION.

MR. EDITOR,—Having for some time past, had the privilege of distributing a quantity of religious tracts, experience has suggested a method of distribution, which I have nowhere seen recommended.

When I stop to spend a few days in a village, or town, I embrace the earliest opportunity to give a tract to every child who I think can read requesting him to take it home, read it, keep it clean, remember what it contains and then return it to me at my lodgings where he shall have another, which he may take on the same conditions: assuring all who thus take them, that if they are good children, they may keep the last that are distributed when I leave the place.

The advantages of such a plan, I think incomparably greater than that of giving the tracts at first, for in the latter case, the recipients, pleased with the present, hurry away without giving time for but few if any remarks—read its contents and too often carelessly throw it aside, where it remains for a long time, unnoticed—and forget what they have read, there being no one, perhaps, to impress its truths upon their memory. They have nothing to stimulate them to return and seek the donor; neither have they the privilege of reading any but the one first handed them; and they lose the advice and instruction which the giver would rejoice to impart to them should they return.

While pursuing this course, I can generally have access to most of the children in a village—learn their feeling, and say something to them all, which by Divine grace, may be made everlastingly beneficial to their immortal souls.

S——r.

To the Editor of the Western Recorder.

SIR,—I have been a very constant reader of your paper since its first commencement, and I trust it has not been without its use in fixing, more firmly, those opinions which our Great Master taught us to hold most dear. In particular I have rejoiced at the animating accounts you have frequently given, of the building up of the waste places of our Zion, and of the refreshing visitations from on high, which have been poured out upon the inhabitants of many places, causing glorious revivals of religion among the people.

But while I have thus rejoiced with those that have cause to rejoice, it has been my painful lot, and that of many with me, to call secretly from the closet, upon the Christians of more highly favoured portions of our country, to weep with us while we weep over the moral waste in which we live, amid the surrounding desolations. I speak not here of any considerable want as to ministrations of the word, at regular and stated periods; but more particularly of the growing strength of a most dangerous heresy, which in its progress would deceive, if possible, the very elect. I allude to that Siren destroyer, *Universalism;* which, with its attendant host of mischiefs and evils, is stalking abroad at noon day among us, threatening desolation even to the *forms* of godliness. I doubt not you have heard that there is a Universalist paper printed in this village. It is called "*Gospel Advocate,*" (what perversion of words!) This is the fountain whence all the little streams, that are poisoning our very existence, flow,—the common centre around which all the advocates of error revolve, and the medium through which they promulgate their ribald jests, and low scoffs at religion and its followers.

I am one among many others, who saw that publication when it commenced its existence, three years ago. At that time it was thought the mere fungus of a few heated imaginations, which would soon disappear and be seen no more—it was therefore treated with perfect neglect, as unworthy of notice. But we have lived to witness the mortifying fact, that the evil has *increased* by neglect, until it has now become almost a question whether error is not soon to *reign triumphant* over a considerable section of our country, with perhaps here and there an honorable exception. The print above mentioned has continued to appear, regularly, every week, teeming with the usual matter found in such works, and from about three hundred subscribers, which it had at first, it has constantly risen, until there are no less than *seventeen hundred copies printed every week!* This must be partly owing to the unparalleled exertions of such as wish to see error triumph, and partly to criminal neglect on the part of professors of religion. It has been the means of settling a preacher of that doctrine here, who is now its editor, and a house has been erected to accommodate his hearers. But this is not the worst: the print is circulated far and wide, and is fast poisoning public opinion, and turning men from righteousness to the more natural courses of vice.

The writers for it are skilled in subtlety, and when this fails they resort to scoffing and scurrility. To keep up an air of fairness which is their constant aim, they avow that "their columns are open to all objectors," and thus they induce the weak to suppose that they cannot be refuted. Have we no one who will step forth and silence their clamors? Possibly this may meet the eye of some one who is capable of assuming that honour. To say any longer, that they are unworthy of notice, is, in fact, to assist in the establishment of the very errors we wish to see suppressed—the saying is a weapon in the hands of the enemies of religion. If no other is found, I submit whether even you, Mr. Editor, might not be useful, yourself, in the cause. Many of your papers circulate in this region, and possibly your voice might be heard to the glory of our God. TIMOTHY.

Buffalo, Jan. 17th, 1826.

MISCELLANEOUS.

The Edinburgh Scotchman, has devoted a column and a half, to a concise statistical view of the city of New York. We quote the following, which follows an enumeration of the churches;—

"Thus New York, with its 150,000 inhabitants has 97 churches, which have been built, and provided with preachers, without taking a single shilling by compulsion, from the pockets of the people, in the shape of tithes or cess. Let us see how the case stands in our happy country, where christianity comes in the likeness of a tax gatherer, and is buttressed by acts of Parliament. Edinburgh and Leith, are computed to have at this moment, 153,000 inhabitants, and Glasgow, we believe, about 160,000. Here then, are two towns rather exceeding New York, in population. Now the Scottish capital, with its port, has, according to the almanac, only 62 places of worship, and Glasgow, according to Mr. Cleland, has only 63 congregations. Let the beneficed parsons in this country, who affect to mourn over the state of religion in America, take these facts home for rumination. Let them explain, if they can, how the spontaneous zeal of the people in New York has provided a much more ample supply of religious instruction, than exists in our own large towns with all the aids of an establishment, and parliamentary grants to boot. It is pure sophisty to talk of the small number of churches in the country parts of America. Where ten millions of people are scattered over a space six times as large as the British isles, churches cannot stand so thick as they do in England."

French Views of America.—We remark this language in the Journal des Debats. "In less than fifty years, the United States have rendered all America, with the exception of Brazil, republican: they have created in Europe, during some years, the French republic and her progeny. How many years will it require republican America to act upon Europe, shaken by our revolution—upon Europe where the ideas that supported the old government are so astonishingly weakened?—All resolves into the simple rule of proportion. The ministerialists have but one hope founded in the adversity of mankind; it is that disturbances and divisions will arise in America; that the new republics will fall a prey to anarchy, or receive the yoke of some ambitious chiefs. But, if they acquire consistency and flourish, in twenty-five years hence, monarchial Europe will experience the effects of the blind system pursued here. And what are twenty-five years for a people? The French republic lasted only ten years; the Empire vanished in about the same number of years that have elapsed since the happy restoration of the Bourbons. How many things have not the adults of France seen—and how many things may they not see in their old age? * * * The discovery of the Representative system contains the germ of the destruction of monarchies—put yourselves in the rear of the age, and you will arrive at republicanism—place yourselves in front, take the lead, and you will enter the port of constitutional monarchy.—These are practical truths.—*Nat. Gaz.*

THE SLAVE TRADE.

Accounts from Sierra Leone, recently received via England, state that the slave trade is carried on very extensively. A Portuguese schooner, of 90 tons, lately captured and sent into Sierra Leone, had on board 284 men, women and children. The situation of these unfortunate beings, diseased, filthy, and crammed together, was heart-sickening. Seven slave vessels were lying in Sherbro river, waiting for cargoes. It was suspected that the Ashantese were preparing to make another descent upon Cape Coast.—*Col. Star.*

The Pope and the Roman Catholic clergy are highly offended with the King of Netherlands for establishing a 'Philosophical college.'

Some grave-stones have lately been found in the town of Warwick R. I. which are the memorials of some of the first emigrants of the Plymouth Colony. The names of Sarah Tefft and Elizabeth Stone, with the date, March 16, 1642, are legible.

American Tea.—A Chambersburg Penn. paper of Nov. 10th, says:—We last week saw at the drug store of Mr. B. A. Fahnestock, in this borough, two specimens of Tea raised & manufactured in the neigbourhood of Mercersburgh, in this country, by Mr. Swigart. We are no judges of the quality of the article, but in appearance one of the specimens is not inferior, in our opinion to middle priced East India Tea. It was, we understand raised, from seed found in a box of imported Tea.

Mr Madison is at the head of an Agricultural Society—Mr. Jefferson Rector of a Virginia University—Mr. Monroe President of an Auxiliary Colonization Society—all of whom have heretofore wielded the destinies of free born millions. Are not such hoary heads venerable in the eyes of the world, giving the remnant of their days, when feeble and exhausted nature requires repose, to the service of benevolence literature and humanity?

A Beautiful Thought.—One of the pupils of the celebrated Abbe Del'Eppe, being asked by a distinguished person who visited the deaf and dumb institution at Paris, what was the meaning of the word gratitude, immediately took his pen and wrote, "*The memory of the heart.*"

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK.
Utica, June 28. 83 Genesee-street.

LOOKING-GLASS FACTORY & STORE.

W. M. Gaylord,

HAS removed his establishment to a building on Genesee-street, nearly opposite the Ontario Branch Bank, and two doors above William Clarke's Lottery office; where he offers for sale a very general assortment of

LOOKING-GLASSES,

consisting of Gilt, Mantel and Pier, Mahogany pillared, Scroll, Swing, and a variety of Toilet and Statia Glasses, which he will sell at reduced prices.

He also continues to frame and glaze, Paint ings, Prints, and Ladies' Needle-work. All orders for Bed and window Cornices, repairing old gilding, re-silvering Looking-Glass Plates, &c. will meet with prompt attention.

Utica, December 6, 1825. 184

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are

20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 77tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.

D. PRENTICE, *Principal.*

November 28, 1825. 74tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

JOHN CAMP & Co. No. 93, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 2tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44tf

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devised will be forever forfeited; and said premises, will be sold for the benefit of the said estate Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*

Dated, 22d Nov. 1825. 6m13

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

†‡† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers for the succeeding volume.

MERRELL & HASTINGS, *Publishers.*